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MODERATION.

O. C. HAMPTON.

As it is a time when all manner of theories except those based on absolutely immutable principles, are crumbling around us and tottering to their fall, moderation in every movement, and thorough deliberation and prudence in all directions, in thought, word and action, will naturally suggest themselves to the advocate of progress, to higher and holier conditions.

Intelligent investigation into many views and theories, both of religion and philosophy seem of late years to have unfixed the foundations upon which they rested of old; and so far is this the case, that the very *technical terms* once used to teach them, are now without meaning and inapplicable.

Of Theology, Evolution, Biology, together with the newer doctrines of the immaterial nature of Heat, Light, Electricity, Galvanism, Odyllic force etc; the old technical terms are in many cases entirely ruled out, and an almost entirely new system of Technology substituted.

This being the case, great patience, forbearance, and above all, charity seem necessary to be exercised toward all with whom we converse, that no un-

pleasant feelings may arise to disturb union or produce unnecessary antagonisms. Let us be sure that we understand clearly this *theory* not only, but the *terms* which our interlocutor uses to explain it.

This will go a great distance in maintaining peace. No argument is of any value, which has to be maintained at the sacrifice of the union of Christian fellowship, let its intrinsic merits be what they may.

Persons are very different in their organizations; and in nothing is this more discernable than in the elements of conservatism and radicalism. Especially is this the case when persons possessing these diverse elements of character happen to be extremists! To *calmly* discuss the merits of a theory, between extreme radical and extreme conservative, is a very difficult matter if not impossible; indeed quite so, unless both, or at least, *one* of them, has had an extended experience in self-discipline.

Wisdom would seem to dictate, that where any two persons of warm, excitable temperaments wish to freely discuss the merits and demerits of a theory, they should first agree on some definite

arrangements and rules of discourse, by which they would be held in such limits of moderation that their Christian fellowship and union would remain unimpaired. This, on the principle, that being forewarned is being forearmed.

These suggestions are not given to discourage, but rather to encourage discussion and investigation; by proposing means whereby good feelings may remain unmarred amid long, elaborate, and thorough discussions of the most intricate subjects.

Finally, this is a transition season; wherein all theories are subjected to the crucible of a most searching and inexorable analysis; and much new and rich truth is thereby elaborated, and vast quantities of the feculence and chaff of error burned up, no more to appear in the way of progress, forever.

And happy shall we all be, if with the freedom and emancipation from ignorance and error, we can also manage to reap a rich harvest of peace and union through the medium of the necessary self-discipline.

Union Village, O.

SWEET VALE OF PRAYER.

MARIA WHEELER.

O quiet vale of prayer, sweet prayer,
The fragrance of God's peace is there:
Its holy paths o'er-shining sod,
Are watered by the hand of God.
Lone weary hearts oppressed with grief,
Can wander there and find relief,
Or, for the toil of life prepare,
Within that sacred vale of prayer.
O quiet vale of prayer, I've found
A treasure on thy hallowed ground;
The precious seal of trusting love
In God, who rules the spheres above.
And though my falt'ring feet may stray,
From truth, to error's troubled way,
Forgiving love will meet me there,
Within that quiet vale of prayer.

Union Village, Ohio.

WASHINGS OF REGENERATION.

ELDER F. W. EVANS.

A man, or woman, who should go for weeks, or months, without washing with water, would be untidy, uncouth, unclean, dirty. A wagon, or any kind of running machinery, in use for a long time, or even a short time, without oil, or some kind of lubricating substance, would be out of order, injured. Instead of doing duty quietly, smoothly, almost self-acting, there would be harsh screeching sounds proceeding therefrom, indicating disorganization, going on to destruction.

Is it not thus with natural men and women coming in contact with the Gospel? Morality, external right, going from policy rather than principle—external observance of the Rules of the Order, to maintain an external relation thereto, may be good as far as it goes, even as a perfect threshing and winnowing machine is a necessity to a farmer, having large crops of grain to take care of; yet, as that machine requires the superadded oil, and that continuously and regularly supplied, so does the most perfect natural moral man, or woman require the oil of gladness to make glad the City of our God.

In other words, they require the daily washings of regeneration, while traveling in the regeneration. That is, they require a daily Spiritual baptism, induced by meeting with their brethren and sisters from a spirit home, when they meet with their brethren and sisters in earthly homes. *Meeting* should be a meeting of the members of the Church in the Spirit World, with the members of the Church on earth, a union of spir-

it and oneness of aspiration after God,—the living God—in each soul.

To every one is given a measure of the Spirit to profit withal. Let no one fail to receive and utilize it. All will leave such a meeting with their souls as much changed, cleansed, refreshed, as their natural bodies would be, after the toil and labor of the day, by a John-the-Baptist immersion in some running river.

Shall not the washings of regeneration of the human soul, be as real, as frequent and as efficacious, as are the washings of the human body? And are they not as necessary, to cleanse us from all unrighteousness, after we have done the will of God by confessing and forsaking sin, as frequent ablutions are to the physical system?

Let us bring no more vain oblations, but in our devotions be earnest, sincere, in the purification of ourselves from all filthiness of flesh and spirit, of soul and body.

Mt. Lebanon, N. Y.

Live for a Right Principle.

RUTH WEBSTER.

If we would fully accomplish any important aim in life, either of a spiritual or temporal nature, we should give the thing to be done due consideration, in order to ascertain whether the object will pay the cost of time, study and labor, it will necessarily take to make our aim a success, and promote right principles.

When once having settled in our minds, that the duty of whatever nature it may be is based on true and honest principles, let us never swerve nor falter, but press forward with a determination to conquer through every discour-

agement. This we have been taught by the Father and Mother of the New Creation, through precept and example.

They had a mission of which they never lost sight, but pressed on through the greatest sufferings and the most determined opposition.

That the kingdom of God might be established on earth, and souls saved from sin, was what they labored for. And as children of such parentage, our mission is the same; and should we not strive with an ardent zeal to accomplish it? Not only when the tide runs smoothly but in the midst of difficulties, when our faith is put to the severest test?

Here is a quotation worth repeating with which my sentiments accord: "Not by mere emotions can we hope to rise to higher spheres; but by self-subjection, by actual works of charity, and by efforts that prove the sincerity of our aspirations."

Would the youth of the present age but consider, and start on life's voyage with a determination to live lives founded on high and holy principles, it would be impossible to estimate the amount of good they might do here on earth, or to judge the value of the treasure laid up for them in the Spirit world.

Union Village, O.

The True Secret.

How many take a wrong view of life, and waste their energies and destroy their nervous system in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.

Childhood and Theology.

REV. WM. P. TILDEN. (*Slightly changed.*)

An artless girl with a joyous skip,
 [Who ne'er at the Sectarian cup had sipped,]
 Was trundling her hoop on the graveled way,
 When a stranger, watching her idle play,
 Lifted his finger as much as to say,
 'A word if you please!' [She stopped to hear]
 [With uplifted eyes and listening ear.]
 'Have you found the Savior?' he gravely said,
 [In thoughtful mood she] dropped her head
 Seemed turning the question o'er and o'er,
 As one she had never heard before;
 Then sadly replied as her hands she crossed,
 'Why, I didn't know the Savior was lost!'
 'You don't understand what I mean my child',
 The stranger replied, as he ALMOST smiled,
 'Do you love the dear Jesus?' O, yes, indeed,
 And I love to hear my mother read
 How fondly he loved every little child
 And I know when he spoke HE always smiled,
 And whenever I'm as good as I can be,
 I am very sure that he smiles on me.
 'But do you trust in the blood, my child?
 Do you know you are totally defiled?
 That on the dark waves of sin you are tossed,
 And without the blood you are certainly lost?'
 Her thoughtful eyes dropped, but she raised
 them again,
 As a child-thought flashed through her little
 brain.
 'Oh! yes Sir; I trust in the blood,' she said,
 'Tis my blood that keeps me from being dead;
 And please do not think that I am lost,
 For right down there where the cars just
 crossed,
 Is my papa's house. You see I could run
 Right home in a minute. It would be fun.
 Get up, old hoop'—and away she went,
 Far down the walk, on her play intent,—
 Leaving the stranger to sigh for the teaching
 Of good old times, and doctrinal preaching,
 And he sadly mused, as away she ran,
 'THE GERM OF A UNITARIAN!'

We copy from a late, Cape Town, South Africa paper:

The Hon. J. M. Peebles, M. D., late American Consul at Trebizonde, is now on a visit to Cape Town. At Natal Dr. Peebles excited a warm interest in the sufferings of the famine stricken inhabitants of India, lately witnessed by himself. In Cape Town Dr. Peebles has been lecturing on Spiritualism in which he is an ardent believer.

INDIANS. No. 2.

JAMES S. PRESCOTT.

We could not but admire the spirit in which President Hayes received the Indian Chiefs, on their late visit to Washington, and the interest he manifested in their behalf, promising them that he would do all in his power to better their condition by laying their case before the great council, Congress, inviting the co-operation of the Indians in whatever measures might be adopted to promote their future welfare and happiness.

And in his annual message to Congress, we find him true to his promise, by inserting this remarkable passage in favor of the Indians: "I see no reason why Indians who can give satisfactory proof of having, by their own labor supported their families for a number of years, and who are willing to detach themselves from their tribal relations, should not be admitted to the benefit of the homestead act, and the privileges of citizenship, and I recommend the passage of a law to that effect."

What could he do more? Let this be done and the Indians will be recognized as having "rights that white men are bound to respect." If any doubt the ability of the Indian Chiefs to plead their own cause, let them read the following spiritual communication received by us, and which we here transcribe, with some slight emendations, expressive of the feelings of many of the noble Chiefs now in the form:

"O YE WHITE FACES OF NORTH AMERICA!

Come listen a-while to the words of an Indian Chief, who lived and flourished about 320 years ago, in that section of country now known as the six New England States.

My name among the red men of the forest who lived at the time I now speak of, was known as TECUMWEGA. Though my name was scarcely known to the white man, yet among my people it was known even beyond the Rocky Mountains. When I bring up to view the long list of grievances, for more than two hundred years past, and of the many vows and promises the white man has made to the red man of the forest, and has so often broken them, I cannot help shedding tears of sympathy, in behalf of my poor, red brethren, who as it were were scattered to the four winds.

Even at the early period I first spoke of, my countrymen had fears of the white man becoming a strong and powerful nation, and we would be driven from our beautiful forest homes and hunting grounds to some far distant clime, we knew not where, or slain by hundreds and thousands by the hand of our enemies. For we plainly saw by the few white men that came among us, that they were very deceitful, unjust, treacherous, and cruel.

In after times, I admit, the red man committed many depredations and massacres on the white man, and, for all of which he surely will have to suffer, and will not go unpunished, but must meet the strict justice of the GREAT SPIRIT.

But, when we duly consider the much greater advantages the white man has in obtaining knowledge, goodness, and wisdom, (with the arts and sciences included,) I say, those sins the red man has committed sink as it were into insignificance by the side of those of the white man.

O MY PEOPLE! MY RED BRETHREN OF
NORTH AMERICA!

Of the past, I think back with sor-

row. Of the present, I am filled with lamentations. And the future I grasp in fond hopes of imagination, as a tender Mother holds her infant to her bosom. O Red Man! O Red Man! Thy fore-fathers delighted to sit by gentle streams and hear the sweet songsters in the foliage above; while the green mantle of nature was spread beneath their feet, yet, they were happy. The GREAT SPIRIT made them happy and contented. For their hearts were as light as the lark in the morning, and their feet were as swift as the fawns upon the mountain.

And they loved to ride in their bark canoes on the beautiful rivers, and ride their ponies over the western prairies of this fair soil of America. But, where are they now? They have gone to their spirit homes. And you, O my brethren! Where are you gone? Where have you fled? You have passed away like the dews of the morning, save a remnant only to tell the sad story.

I behold the once beautiful forest, homes and hunting grounds of the red man, occupied by large cities, and flourishing towns, built by the white man's hands, and in these splendid mansions he likes to sit, make and devise plans, not only to cheat the poor Indian out of his just rights and privileges, but even to cheat his own white brethren."

North Union, O.

Science of Silence.

Blessed is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow, the wider their mouths open. A man or woman who is a gabbler at forty-five is a dreadful affliction to a house or a church, or community. There are two things this age needs to learn—when to say nothing, and when it says anything to say it well. "If any man among you seem to be religious, and brideth not his tongue, this man's religion is vain."

SALVATION BY EDUCATION.

A plea for the universal education of youth.

GEORGE ELLIS.

The benefits of education should be extended to all children without exception. Even at this late day it is not a superfluous task to vindicate the claims of the offspring of the poor, of the poorest, of the vilest, to that mental cultivation, which it is in the power of every nation to bestow. That old notion is not yet stowed away among the forgotten rubbish of old times, that those, who were for labor and servitude, were born for nothing but labor and servitude; and the less they knew, the better they would obey, and that the only instruction which was necessary or safe for them to receive, was that which would teach them to move like automata, precisely as those above them pulled the strings.

I say we still hear this false principle asserted, though perhaps in more guarded and indefinite language; and a more selfish, pernicious, disgraceful principle, in whatever terms it may be muffled up, never insulted human nature, nor degraded human society. It is the leading principle of despotism, the worst feature of aristocracy, and profane contradiction of that indubitable word, which has pronounced all men to be brethren, and in every thing which relates to their common nature, equal.

In short it is only to the domestic animals, to the brutes that God has given for our use, that this principle can with justice be applied. Their education is not to be carried beyond obedience, because their faculties will not authorize a more liberal discipline. We are to feed them well, and use them gently, and our duty toward them is performed. But to say that this is the extent of our obligations toward any class or description of our fellow beings, is to advance the monstrous proposition, that their capacity is as low as their circumstantial situations; and that their degree is among those who wear the yoke, and eat the grass of the field. But the truth is, that the minds of any one class are as improvable as the minds of any other class of men, and may be therefore, improved in the same way,

by the same means, and to as good purposes.

Once grant that all human beings have the same human faculties, and you grant, to all, the complete right of the unlimited cultivation of those faculties. Nor is it at all more rational to suppose, that a judicious education of the poor, conducted to any attainable extent, will be liable to abuse in their hands, and lead them to forget their station and their duty, than that it will have similar effects on those who are nourished on the lap of affluence. The experience that has been collected on this point, only strengthens the deductions of analogy, and confirms the important position, which has hitherto gained too little practical faith in the world, that, the more a people know, the less exposed they are to every description of extravagance. Wherever there is an uninformed mind, there is an unknown amount of lost usefulness and dormant energy. If this is so through the negligence or perversity of the individual, with him is the guilt, and with him be the punishment; if this is so through the influence of sentiments which are current in society, the fearful responsibility rests with those who avow and maintain them.

I see not why the man who would repress, and who does repress, as far as in him lies, the moral and intellectual capabilities of a fellow creature, is not as culpable as if he abused and destroyed his own. I have said that the children of the vilest and lowest portion of the community share in the general right to the advantages of education. Their claim possesses a peculiar title to our consideration. Some have spoken as if such were beneath or beyond our assistance and bring contamination from their birth place. Their lot is in the region of irreclaimable wickedness it is said, and as their parents are, so are they destined to become.

Destined! and so they are if you will not help to save them. They are destined and forever chained down to a state of moral loathsomeness, in which degradation seems to be swallowed with the food, and vice breathed in with the air. And shall they stay in such a pit of darkness? Is not their situation the strongest possible appeal, which can be made to your pity, generosity, sense of justice, and love of good?

Does it not call on you most loudly and imperatively, to pluck the brands from the burning, ere yet they have been scorched too deeply and darkly by the flames? Nothing is more probable than that such children may be preserved to virtue by a timely interference: nothing is more certain, than that they will be lost if they remain.

I know of no call, which promises such ample success and reward to the spirited efforts of benevolence as this. Vice may be cut off, in a great measure, of her natural increase, by the adoption of her offspring into the family of virtues; and though it is true, that the empire of guilt receives constant emigrations and fresh accessions of strength, from all the regions of society, yet it is equally true, that they whose only crime it is that they were born within its confines, may be snatched away, and taught another allegiance, before they have become accustomed to its language, familiar with its corruptions, and have vowed a dreadful fidelity to its laws.

Religion is the only sure foundation of virtue; and what is any human being, young or old, rich or poor without virtue? He cannot be trusted, confided in or loved. Religion is the only sure index of duty; and how can any one pursue an even or a reputable course, without rules and without principles? Religion is the only guide to true happiness, and who is there so hardy as to assume the tremendous responsibility of withholding those instructions and consolations, which dispel doubt; soothe affliction, make the bed of sickness, smoothly spread the dying pillow, and open the gates of an effulgent happiness? Let, then, religion be the primary object in the education of the young. Let it mingle naturally, and gracefully, in all their pursuits and acquirements. Let it be rendered intelligible, attractive, and practical. Let it win their affections, command their reverence, and ensure their obedience.

Children of any class whatever, may be taught in a great compass and liberality of knowledge; not only without apprehension, but with assiduity and encouragement; but let them above all things, be "taught of the Lord." And what follows? When all thy children shall be taught of the Lord, what is the promise, the reward and the consumation?

"Great shall be the peace of thy children." All the blessings, signified by that word *peace*, shall be the lot of those who are thus wisely instructed, and these shall descend on the community, in proportion as it has exerted itself to diffuse light and religion throughout its whole mass. Knowledge of itself is power, and when the knowledge of the Lord is united with it, it is happiness and real prosperity. Order reigns—the best order—that which is produced, not so much by the operations of authority and law, as by the independent righteousness of each individual, who bears about with him his own law: freedom finds its congenial habitation and home; for general intelligence inspires mutual respect, and self respect; and "where the spirit of the Lord is there is liberty."

Benevolence is ever active and zealous; for knowledge is the enemy of selfishness. Religion warms and expands, the heart and the discipline of Christ is assured that *the best service of God, is the service of mankind*. In short, there cannot be other than a sense of security, and a composed countenance of peace, felt and experienced throughout society, when those principles of religious knowledge are generally and practically received, which hold up to the face of every man, his duty to his Maker, to his neighbor, and to his own soul. Then there is that separate individual peace, which takes up its dwelling in the minds and hearts of all those who have been taught of the Lord, a peace holy, heavenly, profound, which the world cannot give because it is above the world and independent of it; the peace of a quiet conscience, of a regulated mind, of innocent hopes, of calm desires, of the love which embraces humanity, and the trust which reposes on heaven; a gentle river running through the life, imparting beauty, pouring out refreshment, and lending its grateful moisture to the most hidden and attenuated roots and threads of sentiment and feeling, clothing the sands with verdure, and sprinkling the lonely places with sweet flowers. Add this peace of each single bosom to that general peace which pervades the community, and how truly may it be called great!

I deny not that a nation may become powerful, victorious, renowned, wealthy, and full

of great men, even though it should neglect the education of the humbler classes of its population; but I do deny, that it can ever become a happy or truly prosperous nation till all its children are taught of the Lord. To say nothing of the despotisms of the east, look at the kingdoms of Europe, with their battles and their alliances, and their pompous and gaudy ceremonies; their imposing clusters of high titles and celebrated names; and after this showy phantasmagoria has passed away, mark the condition of the majority, observe their superstition, their slavishness, their sensual enjoyments, their limited range of thought, their almost brutalized existence; mark this, and say, whether a heavenly peace is among them! Alas, they know not the things which belong to their peace; nor are their rulers desirous that they should know; but they rather prefer that these should live on in submissive ignorance, that they may be at all times ready to swell trains of their master's pride, and be sacrificed by hecatombs to their master's ambition.

South Union, Ky.

CHRISTIAN CULTURE. No. 10.

WM. H. BUSSELL.

PATIENCE: This is usually styled a passive virtue, in contradistinction to those called active. But, strictly speaking, none of the virtues requires more constant exercise than this. It presupposes a life demanding hardihood of character, the very opposite of luxury and indolence.

The apostle Paul represents the christian life as a warfare, and exhorts,—“Endure hardness as a good soldier.” Also, as a race,—“Let us run with patience the race that is set before us.” The poet Longfellow beautifully combines the idea of endurance with that of activity, making them the complements of each-other.

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

Nature does not do every thing for man. She requires that he shall supplement her

work. Indeed, it sometimes seems as though she were acting in direct opposition to his best interests.

He is often led to ask, why these countless enemies to success, when he is doing his utmost to succeed. Why these frosts and droughts that cut off his means of subsistence. These tempests and tornadoes, these fires and earthquakes that destroy in a moment the labors of many years, and involve man and his works in one common ruin.

To the materialist these things are inexplicable; not so to the christian. By these he learns patience and to be a co-worker with God. His bold language is—“Though he slay me, yet will I trust in him.”

Patience has a far-extending vista, reaching to the very throne of God himself, being co-ordinate with wisdom, love and power.

The common adage, “The world was not made in a day,” has its application both to man and the earth on which he dwells. Man's life is still only in its incipient stages. As yet he is but brother to the beasts that roam the earth, devouring one another; though here and there are found a few that partake of “angels' food” and hence are beginning to live the life of angels, “unvexed with all the cares of gain,” and free, in a measure from the beastly passions that are the cause of wars and their unnumbered ills.

Genuine, christian patience is not an unreasoning thing, it is consistent with the highest reason. It looks with the utmost confidence to results of the most gratifying nature, for it perceives an infinite Cause in operations. The impatient mind does not study the Divine operation, and hence the world is a problem it cannot solve.

Let the divine inspirations touch it, it can then see “the Hand that moves the world,” and trace its various manipulations all along from the feeble beginning to the glorious end. These inspirations are indispensable. The life of Christ within the soul is the life of God there.

This not only gives the power of overcoming the spirit of the world within, but imparts the assurance that all things will work together for the good of those who love God and ultimately effect the supreme welfare of all men. The patience of God imparts its own

character to those who are the possessors of it; just as the love of God within changes the sensual, hating, vindictive earthly being to the spiritually kind, gentle and all-loving being.

Groveland, N. Y.

HOW TO BE ACCEPTED.

JACOB KULP.

What shall I do to be of use
Unto my fellow-man?
How best serve God in spirit, truth,
And do the good I can?
I will confess, repent, forsake,
And keep my heart from guile;
Perchance my God will then accept
And on my offering smile.
He asks: "My son give me thine heart,"
And can I this refuse?
Nay! consecration to thy work
Is just the life I choose.
I give whate'er I claim of earth,—
My wealth, my talents,—all,
What e'er the gifts I might possess,
The offering would be small.
The carnal life, the selfish will
Must both be crucified;
No flesh may glory in thy sight,
Nor prosper in its pride.
The creeds and forms which progress check,
By truth shall be consumed;
Then shall thy will on earth be done,
And here thy Kingdom come.
Thus all who hope to reign with Christ
The cross he bore, must bear,
Denying all ungodliness
And in his sufferings share.
The promise is "He shall receive
An hundred fold in time;"
Most humbly I acknowledge, Lord,
This measure now is mine.

Pleasant Hill, Ky.

If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this but that you first make thieves and then punish them?—*Sir Thomas More.*

BLESSED SABBATH.

ANN BUCKINGHAM.

Blessings on the day! It is now, we feel, unusually, regenerating gifts from God; and it is a golden interval of time; new rays of light descend; the bow of promise shines resplendently upon the changeful life of earth's poor, toiling millions, whose daily hurrying lives are spent in cares.

Thanks, one day in seven, a newer blessing reaches their inner hearts, and man's better nature feels the Sabbath holy, and his thoughts rest more on heavenly things. Thanks, yet again; for is not it a gift divine? At every periodical recurrence, still greater thanks; for rich and poor, bond and free, now lift their souls in prayerful oneness, above all selfish clangor; a foretaste of the heavenly future, of equal gifts for equal lives of goodness, is seen and realized more truly and fully on the beautiful, blissful season of this holier day—because more devoted to holiness—the Sabbath.

Shakers, N. Y.

PROPOSED ADDITIONS TO THE ROCHESTER PLATFORM.

ELDER F. W. EVANS.

The planks in the National League bridge, that is to pass us safely from the old to the new earth government, are good as far as they go. But there are not enough of them; we shall fall through, unless more are added. To make it safe, I propose to add:—

1. A distinct recognition of women as citizens, equal with men in all the processes of framing and executing the laws.

2. A warrantee deed of all the land in the United States to all the citizens of the United States.

3. A land limitation law, defining the quantity of land that any citizen may purchase, or inherit and hold, after the year 1878. Heirs to inherit, but be compelled, by the limitation laws to sell all land above the legally limited number of acres. The government to legislate poverty out of existence, and each citizen into possession of a portion of land, from which to produce his daily bread by his honest labor. In the "wilderness," all owned the land, and each citizen gathered the "manna" with his and her own hands. This land legislation should respect existing vested rights of individuals and corporations, as is done in making highways, railroads and canals, and as is done in times of intestine and national wars.

4. The abolition of laws for the collection of debts. It is stated that the collection of debts costs more money than the amount collected will pay, and that the lawyers and courts are thereby defrauded of their just or legal dues.

Now that the National Liberal League is formed, I feel comforted in my spirit. The Inquisition, with its fires and fagots, its racks and screws, its horrible tortures and dislocations of the human form divine, seem further off in the coming future.

Cause and effect are no more indissoluble, than it is that any religionist, who believes in war under any circumstances, will advocate the union of Church and State. When Church and State are united, and they have legislative power, they will think they are doing God, and Christ, and the Holy Spirit good, and acceptable service in restraining heretics

and infidels, Quakers and Shakers, Free-thinkers and Spiritualists. By the Constitutions of several States, those who *disbelieve* in a personal God and devil, may not be witnesses in law.

As God liveth, and as human beings have inalienable right to life-elements—land, air, and sunshine,—let there be no peace, nor rest, until the American government is a joy in the earth,—until Shaker communities, and all infidels to Babylon Church-and-State fighting, monopolizing, persecuting theologies, are excluded and forever separated from the halls of legislation and courts of justice, that are for all peoples, nations, and tongues on the face of this earth. Let us all be known only as American citizens. Then shall those be blessed who inherit the earth,—the land; and wars shall cease to the ends of the earth, for its causes will have been removed forever and ever. Those theologies that make people to be hateful and hate one another, shall be supplanted by the love of God and the love of man, that worketh no ill to its neighbor.

Mt. Lebanon, N. Y.

ANN LEE.

Her Work, her People, and their Critics.

Second Paper.

The conjunction of Ann Lee with the revivalists Wardleys, proved to have been opportune for the enhancement and enlargement of the little Society's interests. For by her uncommon diligence in learning of the new life, and from her zeal in the promulgation of the faith, she was instrumental in adding many to the faith, her husband being included among the number. So zealous was Ann in the delivery of the testimony she had imbibed, and so full of the administration of the power which accompanied the faithful, she

was unanimously chosen as the leader of the little band, and from this time, hence, was called Mother Ann!

We will see, as we progress, how worthy she was of the title, and how mother-like she sustained it! It may be well, before dealing further with the administration of Mother Ann, to describe the movings of the Spirit upon this little people, previous to her becoming their leader; that the reader may realize what she found in progress at the Wardley's when she first visited them, and attended their religious meetings.

Let it be remembered, that the revival of the beautiful spirit of Pentecost, began with the Wardley's in Bolton and Manchester, in 1747, when Ann was only nine years of age, who of course was as ignorant of any such movement as she was of her future.

The testimony of these people was derived from vision, and a revelation from some source that proclaimed verbally, through them: "*That the second appearing of Christ was at hand, and that the church was rising in her full, transcendent glory, which would effect the final down-fall of antichrist!*"

Their method of waiting on the Spirit, was after the well-known manner of the Quakers. Sometimes, after assembling together, and sitting a while in silent meditation, they were taken with a mighty trembling, under which they would express the indignation of God against all sin. At other times, they were affected, under the power of God, with a mighty shaking; and were occasionally exercised in singing, shouting, or walking the floor, under the influence of spiritual signs, swiftly passing and repassing each other, like clouds agitated by a mighty wind.

From these strange exercises the people received the name of *Shakers*, and by some were called *Shaking Quakers*; but, from the time of James Wardley's ministration to the present day, they have been most generally known and distinguished by the name of *Shakers*.

Such was the agitation of the religious elements when Ann joined and was baptized by the Shakers. Born Feb. 29, 1736, she was at this time only 22 years of age when by her perfect obedience, she had attained to all that was made manifest in the leading charac-

ters of the society, still finding in herself the seed, or remains of human depravity, and a lack of the Divine nature, which is eternal life abiding in the soul, she did not rest satisfied in that state, but labored in continual watchings and fastings, in tears and incessant cries to God, day and night, for deliverance.

And, under the most severe tribulation, and violent temptations, as great as she was able to resist and endure, such was frequently, her extreme agony of soul, that blood would issue through the pores of her skin.

By such deep mortification and suffering, her flesh wasted away, and she became like a skeleton, wholly incapable of helping herself; and was fed and nourished like an infant, although, naturally, free from bodily infirmities, and a person of strong and sound constitution, and invincible fortitude of mind.

In this manner she was more or less exercised in soul and body for about nine years, previous to assuming the leadership, during which period the way of God, and the nature of his work, were gradually opened from one thing to another, and the light and understanding which she received, was gradually communicated to the society, until she received that manifestation of God by which the *man of sin* was revealed, and through which she discovered the transgression of the *first woman*—the root and foundation cause of human depravity, whence all mankind were lost and separated from God; and by special and immediate revelation, she received the Testimony of God against the whole corruption of man, in its root and every branch; which is properly, *the testimony against the flesh; or the testimony against all sin.*

This testimony, in its fullness, she received in open vision from the Lord Jesus Christ, who appeared plainly, and clearly revealed the true nature and work of the everlasting Gospel of salvation to her. This was while she was in the public prison, where she was put by the malice of her enemies, through false accusation, because of the searching light and increasing power manifested through her.

Thus she received her mission by the heavenly *dove*, or Divine Anointing Spirit of Christ in the order of the female. Her testimony was now increased in such mighty power of

God, attended with the word of prophecy, and such energy of the Spirit, as penetrated into the secrets of the heart, and was irresistible, especially to those with whom she was united

Thus, we claim Ann Lee to have been the prepared and inspired woman, through whom CHRIST'S SECOND MANIFESTATION was made evident to the world, in its true testimony against, and power over sin.

Known now to all as Mother, she refused all other titles, even of Madame or Mrs. Entering upon the leadership in 1770, the order of religious exercises became more governable; but as full, and more so, of the revival spirit. Large numbers would come to witness their devotions and to hear their testimony. They would sing, dance, shake and shout; speak in new and unknown tongues, and prophesy understandingly: they had all the movings of the spirit, even to the healing of the sick, wounded, etc. that presented themselves at the earlier Pentecostal church, when the Holy Ghost came down upon the early believers in Jesus.

While these spiritual demonstrations remained a novelty, and did not interfere with any but themselves, they enjoyed the privileges dictated by the spirit. But their testimony was for the world, and when, through public declarations, attacks were made upon the sensual, idolatrous practices of the masses, in the lusts of the flesh and the pride of life, then there rose tumultuous mobs, by whom she and her followers were most shamefully abused, and she was particularly ill-used, being several times imprisoned.

It was while she was thus imprisoned—having been put there for the purpose of starving her to death—that the door of her cell never turned on its hinges for fourteen days, nor did she receive a visit from any, save one—a little boy, who being permitted to visit her once a day, but not to see her, nor converse with her excepting through the key-hole, concealed a bottle of milk and wine, which with a pipe-stem he fed to her. It was at this time she claimed the spirit of Jesus Christ made its appearance to her, and also made to her the grand annunciation of her mission! She was charged with blasphemy; and when after two weeks, her keepers sur-

prised at finding her alive, took her before a council of ministers, with a demand by the mob that she should suffer the penalty for such an offence—that her tongue should be bored, and her cheek branded with a B. Her judges heard her, questioned her, found her to be most illiterate, yet wanted and demanded an exhibition of her speaking in unknown tongues. The spirit moved her tongue to their more than satisfaction; for in speaking several hours, she had delivered herself in more than seventy languages, much of which was understood by her judges.

These acquitted her, advising the people to let her and followers go in peace; but they would not, and taking them apart from the city began stoning them, but without harm, for dissensions arising among themselves, they scattered, leaving them alone! Many such trials might be narrated of her and people while in England; and although rejected by the people at large, the little company enjoyed in seclusion the benefits accruing from their faith. For two years, while Mother Ann yet remained in England, the public testimony ceased. She was now directed to repair to America, where she saw, in vision, the hand of God preparing the way for the formation of a government, under which any and all could be as good as they pleased, and testify of the inspirations of the spirit, as coming from quickened and progressed consciences unhindered.

(CONTINUED.)

THOU ART OUR GOD.

EUNICE HUNTINGTON.

O Lord Thou rulest in the Heavens;
Thy footprints on the Earth are seen;
Oft warnings from Thy voice are given
In mercy to the sons of men.
Ah who Thy voice will recognize,
Although in thunder tones it sounds!
And who to Heaven send forth their cries,
While e'er thy mercy still abounds!
The elements are in Thy hands,
The watery depths move at Thy will;
Thy laws we may not understand,
But of Thy mercies know full well.

For Thou didst call by Thine own voice
Our souls from Sodom's dark domain;
By inspiration, prompt our choice,
O'er sin and death to rise and reign.

May many thousands hear the call
And bravely struggle for the prize;
Of earthly claims abandon all,
Nor fail to sever carnal ties.

That in Thy kingdom they may stand,
All clad in spotless robes of white;
With palms of victory in their hands
And heads bedecked with crowns of light.

Abundant mercies of our God
Are manifest in gifts of grace;—
Thy Son and Daughter, by Thy word,
Have brought redemption to our race.

Forever hallowed be Thy name,
Thou glorious Being all divine;
All hail the Everlasting Twain,
Whose brightness thro' the ransomed shine.
Enfield, N. H.

"Speak Unto Me Excellent Things."

ELDER OTIS SAWYER.

Speak not to me of sadness,
Speak not to me of gloom,
Speak not to me of darkness,
Nor of the silent tomb;
But tell me of the beauties rare,
That in the pure heart bloom—
O, tell me of the beauties rare,
That in the pure heart bloom!
Ah, tell me not of pleasures,
A worldly life can give;
And tell me not of treasures,
Which death cannot retrieve;
Nor of the deep, heart-felt remorse,
Of those who disbelieve—
Alas, the deep, heart-felt remorse
Of those who disbelieve!
O, tell me of the brightness,
Of heaven all aglow;
Where love, in all its richness,
From angel hearts o'erflow;
And tell me of their golden crowns,
And raiment white as snow—
O, tell me of their golden crowns
And raiment white as snow.

I would be like the Angels,
Of purity and love;
On earth I'd form a heaven,
As formed in realms above;
Where flowers bloom, and music sweet
Floats on the balmy air;
And shouts of praise from the redeemed,
Proclaim the crowns they wear.

West Gloucester, Maine.

CORRESPONDENCE.

Cairo, Ill. Feb. 1, 1878.

Solomon Rankin,

South Union, Ky.

My Dear Sir:—I have read all the papers you gave me, relating to Shakerism, and I must say that I have derived much information and much comfort. I say *comfort* designedly, because your religion aims at a close similitude to perfection, and embraces a clear determination to follow the example of perfection.

When Christ said "Follow me, I am the way and the life," he said it with a full knowledge of its import. That import was a separation from the world and its alluring follies; and if the followers of Christ remain in the practice of worldly and unchristian pursuits, where is the "following" that Christ recommends?

I am more than impressed with the points of life as set forth in the pamphlet you gave me, and I wish to visit you again and learn more of your people and their religion. I desire you to treat me as a novitiate, because I am in love with your holy lives and sublime truths. I am sick of Sin; I see my own shapeless deformity as a sinner: I want more light, more truth, more rest

from Sin under Confession and Repentance. *In spirit I am a Shaker.* I will yet come to you.

Your friend and pupil,

CHARLES R. PRYOR.

G. A. Lomas,

Beloved brother and Editor :

Although a stranger to you personally, I feel that you are my brother in the bonds of the gospel, the most endearing relationship on this earth. I feel emboldened by this relationship to address to you a few lines, expressive of my admiration of the *LITTLE MESSENGER* edited by you, and called *THE SHAKER MANIFESTO*. A few thoughts have occurred to me while contemplating the goodness and loving kindness of our heavenly parents, in providing heavenly pasture for their sheep, in this wondrous gospel of peace and good-will to man.

I desire to lay before you my contribution for your disposal as you think fit. Never having addressed you before, and never having written anything for publication I know not that I can offer anything that will come up to your standard of approval. If you should consider this worthy of being consigned to the waste basket I shall not be displeased, but will still cherish for it and its editor the same love and affection as heretofore. I consider it the repository of the highest and noblest sentiments known to human nature, and capable of lifting up the fallen race of man to higher and loftier conditions, than are yet attained unto.

Having been privileged with a home among Believers at Mt. Lebanon for three years past I have been fed by your

writings and Elder Frederick's labors, so unselfishly bestowed upon our *monthly visitor*, that I cannot allow you longer to remain in ignorance of the gratitude I feel, for so noble a devotion to the cause of Zion—true missionary labor in God's vineyard, I consider it is without a rival in purity and excellence and beauty of form ; and I will endeavor to tell you, in part what it has been to me during my three years' privilege. It has been to me meat and drink, strength and consolation. My love and reverence for Zion and her cause has been quickened and revived ; and by its aid I have been admitted to the inner sanctuary of my brethren and sisters in Christ—the temples of those at least who contribute to its columns—and I have thus in a measure been able to see what was in their hearts for God.

What a treasure I have found ! more precious to me than all the wealth that earth can boast. Some months ago, Elder Henry C. Blinn commented in *THE SHAKER* on the phrase used by the Shakers, "I kindly thank you." It reminded me of the first time I heard it in New York. It had come directly from the Shakers, and I believed it originated with them ; at any rate it kindled a love in my heart for those who drew me towards them in spirit ; and twenty years thereafter, principally by the influence of those little words, I was drawn within their fold at Mt. Lebanon. And here I have found fathers and mothers, sisters and brothers, who have returned to me a thousand fold for all I have sacrificed, and have caused me a thousand times to shout for joy in the spirit, that the privilege was given me to make my offering, and there to find myself and family accepted.

I found at Mt. Lebanon, kind, gospel kindred, who were willing to care for me, minister the strength to my weakness most adapted to my needs. At that time they nurtured and fed me, and bore with me in my ignorance, folly and pride; self-conceit and worldliness of heart and mind that I brought with me, and planted me in this gospel, establishing me on the rock of revelation.

And now, beloved brother, I desire to "thank you kindly" for what you have been to me through THE SHAKER; and through you I would "kindly thank all" the contributors to THE SHAKER MANIFESTO. I love you all; would that I could tell you how much my prayer is, that our *little messenger* may prosper and continue its missionary work, until its influence is appreciated wherever needy man is found.

In for the Blessing, and Out at the Slander.

Can there be a better *in*, or *out*, than this? We think not, and must congratulate every one upon his wise choice, who joins us in the happy resolution.

We are all creatures of action, and incline daily to find outings and innings of some kind. How brave and wise that we always seek these needed changes by true and noble principles.

It is more than meat and drink to live an earnest, free and happy life; but only such can enjoy this boon, who are *in* for the blessing, and *out* at the slander.

Canterbury, N. H.

Prayer draws all Christian graces into its focus. It draws charity with her lovely train; repentance, with her holy sorrows; faith, with her elevated eyes; hope, with her grasped anchor; benevolence, with her opened hands; zeal, looking far and wide to bless; and humility, looking at home.—*Hannah More.*

THE SHAKER MANIFESTO.

GEO. ALBERT LOMAS, EDITOR.

SHAKERS N. Y.

SHAKERISM:

The World's Spiritual Metre.

Shaker Societies are numerically populated, and strengthened physically and spiritually, entirely by accessions from those once not of their peculiar faith and organizations. They are ever thus nourished when genuine, religious revivals are visited upon the people—whenever the real Christ makes its presence felt. Hence, in the absence of those seasons of deep contrition upon the multitudes; a want of real, soul conviction for sins; the quietude of the spiritual waters; the cool indifference of the masses as "to whom shall we go?" for "the faith once delivered to the saints," the aforesaid Societies keenly feel the want of that valuable nourishment, and that invaluable assistance which ever accompany a genuine baptism of the people, by Christ's spirit.

Our only hopes of the continuance and permanence of the Societies, lie in our faith that God loves the people; will visit them religiously; ripen them fit for the spiritual harvest, "cut their lives off from the earthly," procreative plane, to be angelic men and women in heavens, on earth begun. Such has been the promise of God to us as a people, and never has the promise failed us yet.

To be sure, we have seen dark, trying seasons; we have passed many desponding nights; we have had occasions when to doubt seemed justifiable, and

when the hand of Providence seemed shortened, its ear heavy and we left forgotten and forsaken! We have seen the flood tides of revivals filling our homes with individuals beyond our conveniences, and had our hopes droop when the ebbing carried back to the seas of worldliness as unfit material, the larger part of the accumulation netted therefrom, until we have sighed from the depths of our hearts over the remnant: "And will ye also go away?"

But God has been with us, and thus far the institution has been providentially preserved—there has been too much good therein, for God to forsake it or its sustainers. It still stands! if not in all the exaltation of more spiritual conditions, yet sufficiently permanent for the further salvation of the people, for whose spiritual baptism we sincerely, earnestly pray, and for whose ensnarement into the gospel net, we as patiently and hopefully wait.

Waiting, we would work; even as the heavenly Father "worketh hitherto," for the hopes and happiness, the security of greater salvation for the people from besetting sins, over which they really have no power of control! And our prayers and work avail something. Finding insufficient power of salvation from the temptations and sins of unchristian lives, many have asked, and will again ask: "To whom shall we go?"

And while the *seven-principled* tramp comes and goes—is cast back into the deep after having eaten of our *five loaves and two fishes*—the really soul-hungering penitent, meets the Father and is received, "to go no more out forever." Soon after the Shaker Churches at Mt. Lebanon N. Y. and Watervliet (now Shakers N. Y.) were organized, all acces-

soins of a desirable kind ceased entirely! Just when the people so organized into churches had most hopes, that God would send hungering souls for the bread of life in their keeping, all applications stopped!

For eight or ten years this stagnation continued; and some, grown weary of waiting, despondent and hopeless, departed from the institution, to the exceeding sorrow of those remaining.

In the year 1800, Issachar Bates came to Watervliet as an inquirer; and the whole settlement was roused to a high pitch of excitement over the fact that the gospel had sufficiently opened to attract a single individual who wanted more salvation than he could get elsewhere! The news soon reached Mt. Lebanon, and Asenath Clark, then a youth, (but afterward presiding Eldress of the Societies,) ran from room to room, and from individual to individual, with the joyful tidings: "The gospel has opened, for a man has come!" From this small opening, let us see what followed, thank God, and take courage:

Issachar Bates brought his family of *nine*; then came Benjamin Youngs with his family of *seven*; then Seth Youngs with *five*; then David Train with *nine*; followed by Jason Harwood with *nine* more; then came the noble, royal, Wells family of *sixteen*! then William Carter with *seven*; Elizabeth Bowser with *four*, and Betsy Lovegrove with *four* more; another royal family followed, the Vedders, with *seven*; Ralph Hodgson brought *six* with him; Justus Brewster's family counted *seven*; Frederick Wicker's *six*, and Prime Lane's (colored) numbered *seven*. *Ten* more who came singly, without families, complete the count of those who united at Watervliet, during the

years of 1800, 1801, 1802 and 1803—four years!

And the beauty, brilliancy and best part to tell of these, is that nearly all remained to grow to advanced ages, pillars to the institution, having hundreds to rise up and call them blessed, with many thousands yet to come, and to do praise to their consecrations!

The times are dull, spiritually; the heavens now seem unusually closed to the impartation of heavenly gifts; the special notices of the near, spiritual world, are for a reason and for a season very measurably withdrawn; the necessity of keeping our conditions well ordered, with lamps trimmed and burning to meet some midnight cries, seems hardly like a necessity, and greater conformity with worldliness seems almost desirable; but these *trials* of our faith, will *prove* the faithful worthy of the grandest promotions.

Let us take heart, and fling doubt and despondency to the winds. Let us, and all the world realize, that our maintenance as a spiritual organization entirely depends upon its genuine religious revivals: that large faith in God is a necessity, to live in hopes of these revivals; and that our Shaker Societies will ever indicate by their fullness of active, reliable members just how spiritually inclined the world is, being the hope of its people unto their greater and perfect salvation.

CARE OF THE AGED.

Do not let us forget those in the decline of life. We are very liable to fail of realizing how soon people feel the effects of age, and thus need some especial considerations of the young and strong. A

hundred ways will open to mind whereby such can alleviate the cares which declining years and strength always bring, and, without waiting for ambition to fail those in life's decline, let the young do for them those hundreds of little kindnesses which add so much comfort to them, and satisfaction to the givers, and almost make the aged forget the pangs of growing old.

Familiarity with their sufferings and trials, should be no excuse for even a seeming neglect of the care they need from the young. Though they may inwardly groan at their loss of youthful vivacity, let the young try to realize that they may be left, by age and infirmities, to have just such feelings, and then may also need such kindly considerations as those of activity and strength are now able to bestow.

While the aged should be kind to each other, may they be also patiently forbearing with the indiscretions of those younger, who should be mindful, that, while the grinding misfortunes of sufferings from infirmity and age unpleasantly burden the feelings of those upon whom they fall, yet, no excuse can ever reasonably intrude for want of care for them, nor of casting them off, with neglect of the bestowal of comforts according to their conditions.

How dreadfully cold to such, is even the apparent indifference of those, who should be staves upon whom they might lean for support, as their children in the Gospel of Christ, having forsaken all natural kin for the Gospel's sake, they are now reasonably looking for more kind care, and sweeter comforts from their spiritual posterity.

"How sharper than a serpent's tooth it is,
To have a thankless child."

Then let us see to it that the Gospel Providences are superior, and more plentiful in behalf of the aged, than the best of care administered by the relatives of consanguinity.

EDITORIAL NOTES.

ANIMADVERTORY.

We have been kindly apprehended, for certain allusions made in our last number, unpleasantly reflecting on the apostle Paul. Our friends need have no fears, that Paul will not be duly respected at this office. We have paid him the highest of compliments, and still do so, when we say, that his life was christian, his permissions were not, and that he lived much better than he taught.

These same friends admit, that Paul did grant unchristian permissions for worldly, fleshly indulgences which Jesus never did, nor would do to-day. They apologize for Paul however, offering as an excuse, the class and character of the people he had to deal with. We admit all of this.

We admit Paul thought it best; believed it the only way to build up a church—believed he never would get a church together unless he did so; yet after all these admissions, we arraign Paul for granting the permissions; for intimating the futility of good works; for making *faith* more necessary than *works*; for introducing the doctrine of the atonement, and for various doctrines inimical to the life and gospel of Jesus, the Christ, to which, those loving the pleasures of the world, and not the life of Christ, fly to, as christian (?) permissions to live unlike Jesus; and will continue so to do while Paul is revered as he is.

He is not revered by the masses for the life that he lived—for his *living* testimony—but for the permissions he has given those desiring them, of living in their carnal lusts, thus evading the life

of Christ, being consoled by Paul that "Jesus paid it all!"

When the clergy shall leave Paul, and accept the life and living testimony of Jesus, the Christ, as the guide of their lives and testimonies to the people; then, and not till then will evasion cease, and pure, unadulterated christianity be preached. Paul, little thought of the mischief he was handing down to future generations, where, in excusing for the time only, some carnal, heathenish Corinthians, he was making the foundations of so many modern churches, where the name of Christ is often heard, but whose life does not mingle in the elements of their constitutions; that the secret lives of those who are the constituents of these churches, are as far from his life and the life of the master—aye, farther than the flesh-loving, self-seeking desires of "foolish Galatians and carnal Corinthians!"

Should Jesus come again to-day, would he not rebuke us, for not more strongly rebuking these permissions of Paul, and protesting against the ungodly use of his name?

ABRAHAM STANLEY.

We have received some admonition from some of our friends for the sympathy we extended the above person in Feb. No. 'Tis true, he finally turned most bitterly against Mother Ann; but not until years after the time there spoken of.

Mother Ann loved him; spoke often of his patient forbearance with her, when he did not know "why she acted as she did when she was convicted of her sins, and as yet he was not; when she would turn from them, and he was not yet convinced of their being sins; and yet was "kind, patient and forbearing," we must repeat, that "*for this period of his life*" we feel sorry for, and in sympathy with him. Nor for him alone.

Between married partners, one of whom embraced faith in virgin purity while the other did not, it is easy to anticipate many incidents calculated to of-

fend the unbeliever, causing such one to be less kind and patient than was Abraham Stanley, at this period of his life.

We are not done with Abraham Stanley; but did he not act nobly so far? We presented him, and now hold him up, so far, as a model for husbands with wives, very anxious to be and to live like the Shakers!

OUR HOPES.

We do not expect to live to any great age; but we do live in large hopes of hearing, that through the gift of some benevolent person, having no better use for it, the sum of at least *ten thousands of dollars* has been put out at interest in behalf of THE SHAKER MANIFESTO!

We have ever been confident, of living to see this provision made for THE SHAKER, either *in propria personæ*, or springing from the posthumous relics of some one or ones, who, sitting in the heavens, will thus everlastingly smile on us, or the work being done by our modest MANIFESTO. Do you think, will it be so?

INFIDELITY.

Let none be surprised at the rapid increase of infidelity in the land. There are so many professedly christian people, with so very little practical christianity, that the wonder is, there are not more blatant infidels to indict them.

Let it be as plainly as it is reasonably understood, that professions often lie; that he or she is a Christian, *who lives as Jesus Christ did*; otherwise every professedly christian family is, to be very mild, a school of practical infidelity. Whoso wears the name of Christ, must depart from all iniquity.

We hereby give *The Voice of Angels* notice, that if a spirit said to it, that he was "the Shaker, Jeremiah Lowe," he ought to be indicted for perjury. Jeremiah is *not* dead; and if not as good as he ought to be, is yet very much too good to be so reported. Let those spirits be tried.

Can any one imagine our feelings, upon

reading in Elder F. W. Evans' letter to the editor of *The American Socialist*, that it was "*the best conducted periodical of which he had any knowledge!*" He did not even except THE SHAKER MANIFESTO!! Have we not reason to complain?

For the Children

THE TWO LIVES.

CORA M. NEWHALL.

I once knew of a little girl, who always wished she could become as good as some of the friends with whom she lived.

One day, when alone she said to herself: "Now there are two ways of life, and I must choose one of these two. One is the Christian's life; and the other is the worldly life. One tells me to obey the teachings of my father and mother, take up my little cross against thinking of naughty things, and letting unkind words fall from my lips. It teaches me to be kind to my mates and to heed the Golden Rule—"Do unto others, as I would that others should do unto me."

It teaches me to cultivate good manners; to say "Good Morning," or to make some friendly greeting when meeting my companions. It teaches me to trust in those who are older, and wiser than I am; believing that what they say or do, is for my present and future good. It also teaches me to correct my faults before retiring to rest at night; to resist temptation, shun bad company, and to be honest, clean, and pure.

Now the worldly life does not teach me these good things. It allows me to disobey my parents, to be dishonest, to go where my inclinations lead, and not to heed the voice of conscience when it says "You are doing wrong!"

I do not like this way of living so well because I will be unhappy. I think I'll take the Christian's life, and become like those whom I love to look upon, for I know I shall be happier in this life, at least.

My young readers, how many of you have

such thoughts in your hearts? I have been acquainted with this little girl, for twenty years; and not once has she regretted the choice she made to live that life which would make her a noble woman; though she has failed many times to do what was right—just as all little people are apt to do sometimes.

Remember therefore, that to choose a good thing, is a safe way, and is never to be regretted.

Canterbury, N. H.

FARM & GARDEN

Speaking of salt, brings to our mind an instance of its beneficial result, when applied to trees. It will be nothing new to old fruit raisers, that Quince trees will bear but little, unless salted annually. Where we now reside, previous to our possession of the place, were two Quinces of good growth; but they had never borne a single specimen previous to our occupation. We surmised the cause, and the first fall applied about a pint of salt to each, scattering it about the tree, on the ground. The result the next season was three fair specimens. The following fall we repeated the experiment, and obtained, for our trouble, a fair yield of good fruit. We have applied salt every year since, and have never failed of a crop. Salt your Quince trees annually by all means; they require it even more than that best of vegetables, asparagus.

Kindness in Handling Horses.—One very bad habit or practice we observe both in the city and in the country is, that of yelling at horses before cart, wagon, omnibus or buggy, with that of suddenly and violently jerking the reins, supplementing it with sharp shrieks of the voice, provided they make any untoward movement—a habit we deem no less reprehensible than detestable, and one that should be at once corrected and abandoned forever. Gentleness and kindness will be found not only the wiser and better, but the more humane and effective course in accomplishing the end desired.

Introduction of the Potato.—Sir Walter proved to be one of the greatest benefactors to his own country, and eventually to the United States, by the introduction of the potato, in the year 1584. The root was first planted on Raleigh's estate at Youghall, which was afterwards sold to the Earl of Cork, and the person who had the management of the estate, mistook the flower or fruit, as he called it, for the valuable part, and on tasting the potato ball pronounced it a pernicious exotic. Sometime afterwards, on turning up the earth, it was discovered that the root had spread largely and in considerable quantities; and from this source Great Britain's potato supply commenced and then gradually the cultivation was extended through North America. The potato is supposed to have been a native of Mexico.

The benefit which the manure pile receives from the rich food fed, depends very much upon the condition of the animal to which it is fed. In fact, the value of the manure depends almost as much upon the condition of the animal as upon the quality of the food.

HOME TOPICS.

To Brown Butter: a simple recipe but a useful one. Put a lump of butter, as large as the gravy demands, into a frying pan. When it is melted, dredge it with browned flour, and stir to a smooth batter until it boils. Use this to color and flavor gravies. It makes a nice sauce of itself.

Lemon or Orange Butter.

Take one lemon, grate the rind, add the entire juice; add two well beaten eggs, and one cup of sugar; mix thoroughly, and use as an accompaniment to bread and butter, or separately as a preserve. For Orange butter, use an orange instead of a lemon.

The Housekeeper's Table.

The following is a very valuable table, by which persons not having scales and weights

at hand may readily measure the article wanted to form any recipe without the trouble of weighing. Allowance to be made for an extraordinary dryness or moisture of the article weighed or measured.

Weights and Measures.

Wheat flour, one pound is one quart.
 Indian meal, one lb. two oz. are one quart.
 Butter, when soft, one lb. is one quart.
 Loaf sugar, broken, one lb. is one qt.
 White sugar, powdered, one lb. one oz. are one qt.
 Ten eggs are one lb.
 Flour, eight qts. are one peck.
 Flour, four pecks are one bushel.

Liquids etc.

Sixteen large tablespoonfuls are half a pt.
 Eight " " " " one gill.
 Four " " " " half a gill.
 Two gills are one half pint.
 Two pints are one quart.
 Four quarts are one gallon.
 A common sized tumbler holds one half pt.
 A common sized wine-glass, half a gill.
 A tea-cup holds one gill.
 A large wine glass is two ounces.
 A tablespoonful is half an ounce.
 Forty drops equal one teaspoonful.
 Four teaspoonfuls equal one tablespoonful.

How to Bake Meat.

Place it on a grate, in the dripping pan. Sprinkle on salt sufficient to season half through. Cover lightly with flour from the dredging box. The latter seals the pores, thus preserving the juice. Add water about one half inch deep, to absorb the juices of the meat, and prevent its drying or burning upon the pan. When browned on one side turn over very carefully, aiming not to puncture it with knife or fork, thus letting the juice escape. Season and flour on this side, and leave to brown. During the process of baking, occasionally dip up the juice with a large spoon, and pour over the meat.

Beef should be cooked rare, other meats thoroughly. The oven should be tempered to bake quickly, but not hot enough to scorch.

SOCIETY RECORD.

WATERVLIET, (Shakers P. O.) N. Y. Here live nearly two hundred professional Shakers; and for a long time past, even as at present, not one is sick, nor otherwise incapable of some active physical service! This will strike the reader more peculiarly, when we say that *two* are more than *ninety years* of age—Eleanor Vedder, and Phebe Lane, (colored)—from among those who united about the year 1800. *Two* are above *eighty years old*—Jeremiah Lowe;—J. C. Buckingham and Eliza Wells—both connections of large families coming early in this century.

All of the above are very active—far from being on the retired list. Then follow *twenty-five*, who are more than *seventy years* of age, some of whom act as if in their prime; while fully as many more are within five years of *three-score and ten*, yet none say: "*I am sick*;" none that say: "*I am old*!" Elder F. W. Evans may praise Mt. Lebanon, but as a place of health and perpetual youth, which one will rise up to compare with youthful Watervliet?

BOOK TABLE.

BEYOND THE VEIL: By P. B. Randolph. Published by D. M. Bennett, 141 Eighth St. New York.

A new arrival from the emerald soil, was once asked: "What is a posthumous work?" He answered quickly: "It is the work a man does *after he is dead*!" Here we have a work which is purported to have been done by its author since his death. It comes by his inspirations through *two* venerable ladies, and is most elegantly compiled. If the truth of this volume could be as easily substantiated, as even we can vouch for its most beautiful diction, then it would be most well for every body to get a copy and read it. Whosoever does so, will suspend, every now and then, spell-bound.

THE JOURNAL OF INVENTION AND MANUFACTURER: Henry Connett, Editor, copied most kindly, with beautiful, almost flattering comments, the entire article on "SHAKER INVENTIONS," for which we return thanks. It is only 25 cents a year and illustrated. Burke and Fraser, 37 Park Row, New York.

THE WEEKLY COMMERCIAL ADVERTISER: Largest and cheapest newspaper published in New York city. It is full of good reading, and news of markets etc. only 1.00 per year. Address H. J. Hastings Nassau and Fulton sts. New York.

Selected.

A gentleman who circulates considerably in society took it in his head to remark the adjectives employed by the persons—outside, of course, of his own family—with whom he came in contact. For a month he quietly noted, and a few months since he made up his report. The favorite adjective among all classes he found to be "great" which he heard pronounced within the time aforesaid 167 times, "Awful" and "splendid" ranked second and third respectively, the former being repeated 142 and the latter 151 times; "fearful" followed 150 times, and "frightful" 140 times. "Fine" he heard 138 times, "gorgeous" 136 times, "grand" 134, "pretty" 134, and "beautiful" 133. Among the ladies he found the word "lovely" to be an adjective held in high esteem, and which was applied to everything. It fell on his ears 198 times, and four times he heard it expressed, by men. In comparison, the superlative degree was employed the most, 218 times, the comparative 143 and the positive 97 times.

Things Worth Forgetting.

It is almost frightful and altogether humiliating, to think how much there is in the common on-going of domestic and social life, which deserves nothing but to be instantly forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very things.

That is the vocation of gossips, an order of society that perpetrate more mischief than all the combined plagues of Egypt together.

You may have noticed how many speeches

there are, which become mischievous only by being heard a second time repeated, and what an army of both sexes are sworn to see to it, that the fatal repetition shall be had.

Blessed is that man or woman that can let drop all the burrs, and thistles, instead of picking them up and fastening them on to the next passenger.

Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal-ridden world would get healed and tranquilized.—*Dr. Huntington.*

Despondency.

The most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head, works on with his hands and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within, that makes or unmakes.

The Cost Of War.

Give me the money that has been paid in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child in an attire that kings and queens would be proud of. I will build a school-house on every hillside and in every valley over the whole habitable earth. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church, consecrated to the promulgation of the Gospel of peace. I will support in the pulpit an able teacher of righteousness, so that every Sabbath morning the chime on one hill should answer to the chime on another around the earth's broad circumference, and the voice of prayer and song of praise should ascend like a universal holocaust to heaven.—*Stebbing.*

Contention is contagious, it spreads almost insensibly. Conceit is the high road to shame.

OBITUARY.

At Mt. Lebanon, N. Y. Jan. 31, aged 78 years, Edward Fowler.

Of this beautiful spirit, so long and faithfully known as Trustee of the Society, it may most truly be said:

"None knew him but to love him,

"None named him, but to praise."

Though his departure was soon to be expected on account of his age and infirmities, yet his loss will be deeply felt, and his memory remain as an evergreen among the people.

Editorial Notes.

Menceley Co. of West Troy N. Y. are competing with the U. S. government in civilizing the Indians! Government sending destructive, horror making cannons; Menceley Co. sending sweet sounding CHURCH BELL! Menceley Co. were a long way ahead at last accounts.

We are using a number of THE BICKFORD KNITTING MACHINES; and they are very satisfactory indeed, Being among "the wonders in this age" of machinery, their utility and expedition in business should be experienced by all, at so small cost.

Material for FENCES of wood variety is getting scarce. We must soon accept the alternative of no fences, or rely on the metal ones offered us by WASHBURN, MOEN Co.

Please read advertisement of WASSON and MARTIN several times. They form an enterprising and reliable firm.

A USEFUL APPARATUS: John Bunyan said, that "an idle boy's or girl's head was the devil's workshop." Get them the "Keystone Self-Inker" with complement of type. See Adv.

THE ESTEY ORGAN scarcely needs our praise. We have many of them in our Societies, and every one is a "Home Delight." We further say, that CLUETT has furnished us.

We have been acquainted with F. T. Van Patten for more than twenty years, and assure our friends, who need Broom Machinery, or anything in his line of business, that they will receive the best of satisfaction. Send for his Circular.

Often times, we are led to regret, that there are unscrupulous persons, who, realizing the solid benefits of judicious advertising, will use it most freely on some useless or worse than useless articles, and soon retire with fortunes of ill-earned gains. But we can still point to thousands who by a wholesome judicious judgment, have used advertising to their exceeding profit! and to the most creditable advancement of useful materials. Such, we believe our patrons to be.

We have taken considerable and particular pains to acquaint ourself with Dr. Frazier's remedies, and find from those using them, only a good report. His BITTERS are purely medicinal, and not an intoxicant beverage.

For months, we have been witness of the workings of COOLER'S CREAMER, and we know of many who endorse what we have inserted as their advertisement. We are confident dairy people will inquire into the arrangement, and send for Circulars. It will pay to do so.

THE U. S. PIANO Co. enter a challenge to other manufacturers and salesmen. We mean to make ourselves more acquainted with their instruments. People will have Pianos, and they will look where to get them, in THE SHAKER MANIFESTO.

Every farmer will yet be his own MILLER; grinding out his "religious bread" as Elder F. W. Evans would say; then they will send for one of Sedgebeer's "Nonpareil." Send for a circular now.

We are at a loss to speak as yet, of the best WAGON WHEEL; but we are at no loss to say that the firms of Lefell & Co. and N. F. Burnham, who enter into friendly competition in our columns, are both most honorable.

By reference to our Br. Philip Smith's advertisement, it will be seen that Farmers, Gardeners, Amateurs, and "the rest of mankind" can get genuine SHAKER GARDEN SEEDS by mail, at the very lowest cash prices. Try the seeds, coming immediately from the grower; it will pay you.

Van Deusen's TREE LABEL and "Business Cards" are a desiderata long looked for. Send for a Circular and sample.

The Hon. Clute Bros. of Schenectady, N. Y. present most excellent encouragements for parties wishing Engines, Boilers, etc. We know, also, of the "CLUTE PROVER" being the best plough yet created, for all kinds of cross ploughing.

Live honestly, purely, nobly, while on earth, and the Eternal Father will care for your immortality.

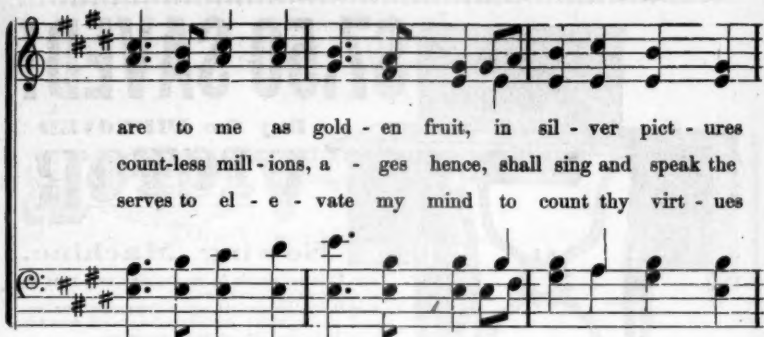
MY SAVIOR.

CANTERBURY, N. H.

1. How ex - alt - ed and how beau - ti - ful, the
 2. Though ut - tered a - ges long a - go, they
 3. My Sav - ior, O, I love thy life, so

say - ings of our Lord! How clothed in grace and
 still re - tain the power To cheer the wea - ry
 free from guile and stain; Thy in - no - cence and

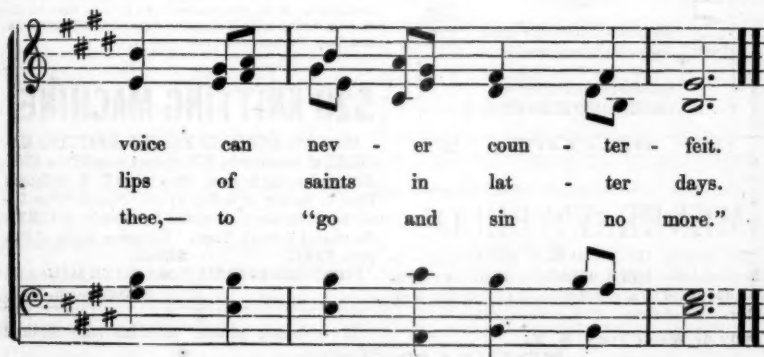
dig - ni - ty, is each in - spir - ed word; They
 soul, and throw light o'er each ad - verse hour; And
 pu - ri - ty my ad - o - ra - tion claim. It



are to me as gold - en fruit, in sil - ver pict - ures
count-less mill - ions, a - ges hence, shall sing and speak the
serves to el - e - vate my mind to count thy virt - ues



set, Like mu - sic which the fi - nite
praise, Which fills the heart and moves the
o'er, And prompts the strife to pat - tern



voice can nev - er coun - ter - feit.
lips of saints in lat - ter days.
thee, — to "go and sin no more."



\$7.50 SAVED!

Buy the **IMPROVED**

VICTOR

Sewing Machine.

It is so simple in construction and runs so easily that a child can operate it.

It has the straight, self-setting needle, our improved shuttle, with a perfect tension, which does not change as the bobbin becomes exhausted.

All the sewing points are adjustable, and it combines every desirable improvement.

Every Machine is sent out ready for use, after being thoroughly tested.

Notwithstanding the **GREAT REDUCTION IN PRICES** we continue to use the best material and exercise the greatest care in their manufacture.

VICTOR SEWING MACHINE CO.,

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PRINCIPAL OFFICE and Manufactories, Middletown, Conn.

BROOM MACHINERY
AND

Wheelbarrow Factory,

F. T. VAN PATTEN, Proprietor,

MANUFACTURER OF

BROOM WINDERS, VISES,

SCRAPERS, TRIMMERS, PLANTERS

AND WHEELBARROWS.

SCHENECTADY, N. Y.

P. O. BOX, 26.

NOTE. I desire to call attention to the extreme simplicity of all machines made by me, also to the fact that they are all made by experienced workmen, and from the best seasoned timber.

\$20 KNITTING MACHINE.

The **NEW BICKFORD FAMILY KNITTING MACHINE** all complete for \$20. (former lowest Price \$30.) Delivered at any Express office in the U. S. or Canada Free, on Receipt of Retail Price. Send for New Descriptive Circular. A splendid chance for **AGENTS**, one wanted in every Town. Exclusive Right of Sale given **FREE**.

Address,
BICKFORD KNITTING MACHINE MFG. CO.,
BRAITTONBORO, VT.

In ordering please mention the Shaker Manifesto.

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1878

E. C. KOONZ.

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RECEIVED DAILY.

53 State Street,
ALBANY, N. Y.

The second, third, and fourth floors, made as accessible as the ground floor, by a new and handsome Hydraulic **PASSENGER ELEVATOR.**

CARPETING.

CARPETING.

1878

OIL CLOTH.

1878

MENEELY'S BELLS.

The genuine **TROY CHURCH BELLS** known to the public since **1826**, which have acquired a reputation unequalled by any, and a sale exceeding that of all others. No agencies. P. O. address, either

Troy or West Troy, N. Y.

MENEELY & CO.